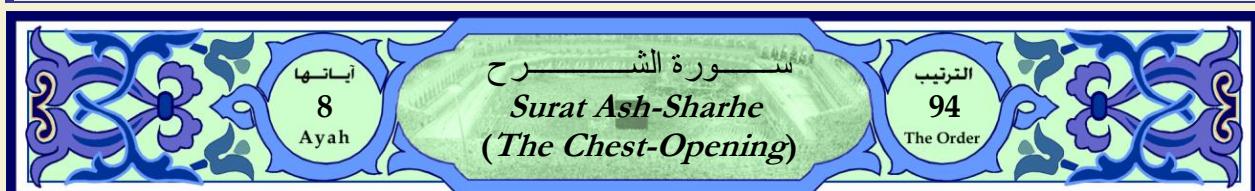


بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
By Allah's name Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)

1. *Wa<sup>1</sup> (By) The Dhoha<sup>x</sup> (Early-Noon).<sup>x</sup>*
2. *By<sup>2</sup> The Night<sup>x</sup> edha (when/ whereas) [it<sup>x</sup>] stilled.*
3. *Neither forsook you<sup>g</sup> your<sup>t</sup> Lord and nor [He] execrated<sup>3</sup> [you<sup>s</sup>].*
4. *And surely The Hereafter<sup>w</sup> (is) khayron (choicer/- superior/ worthier) for you<sup>g</sup> than The First-she.<sup>y</sup>*
5. *And surely will give you<sup>g</sup> your<sup>t</sup> Lord, so delight [you<sup>s</sup>].*
6. *Has not[He] found you<sup>g</sup> an orphan then [He] lodged-/ retreated<sup>4</sup> [you<sup>s</sup>].*
7. *And[He] found you<sup>g</sup> a strayer then *hadda<sup>5</sup>* ([He] divinely-guided [you<sup>s</sup>]).*
8. *And[He] found you<sup>g</sup> *aa'elan<sup>6</sup>* (an indigent/provider for a large family) then [He] enriched/sufficed<sup>7</sup> [you<sup>s</sup>].*
9. *So as-to the orphan so let not frustrate [you<sup>s</sup>].*
10. *And as-to the requester so let not scold [you<sup>s</sup>].*
11. *And as-to by your<sup>t</sup> Lord's boon<sup>w<sup>8</sup></sup>* so let discourse[you<sup>s</sup>].

وَالصَّحَى  
وَاللَّيلُ إِذَا سَجَى  
مَا وَدَعَكَ رَبِّكَ وَمَا قَلَى  
وَلِلأَخْرَةِ خَيْرٌ لَكَ مِنَ الْأُولَى  
وَلَسَوْفَ يُعَطِّيلُكَ رَبِّكَ فَتَرَضَى  
أَلَمْ يَجِدَكَ ضَالًا فَهَدَى  
وَوَجَدَكَ عَابِلًا فَأَغْنَى  
فَأَمَّا الْيَتَيمُ فَلَا تَقْهَرْ  
وَأَمَّا السَّاَلِ فَلَا تَنْهَرْ  
وَأَمَّا بِعْمَةٍ رَبِّكَ فَحَدَّثْ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
By Allah's name Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)

1. *Have not *nashrah* ([We]: delightedly drawn and opened) for you<sup>g</sup> your<sup>t</sup> chest.*
2. *And We unburdened *a'n* (off) you<sup>g</sup> your<sup>t</sup> *wezra<sup>9</sup>* (ill-burden/ sin/ offense).*

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ  
وَوَضَعَنَا عَنْكَ وَزْرَكَ

<sup>1</sup> In Arabic the letter “وُ” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “*by*.” Therefore, since this *Ayah* begins by making an oath by the name of “الصَّحَى,” so we start with the word “*by*” and not “وُ” as “وُ” will not suffice the meaning.

<sup>2</sup> *Ibid.*

<sup>3</sup> The objective pronoun of “*فَلَى*” omitted for “الْتَّخْفِيفِ” = “alleviation, lightening” or *Ayat*’s end harmony (*rhyme*). See *الدر المنشور لـ احمد الحلبـي*.

<sup>4</sup> *Ibid*, only here for “*فَأَوْيَ*”

<sup>5</sup> *Ibid*, only here for “*فَهَدَى*”

<sup>6</sup> The word “*عَانِلًا*” has *several* meanings, among them in this respect: (1) *indigent* and (2) *of numerous family*, i.e. a family of large number. See *السان*.

<sup>7</sup> The word “*أَغْنَى*” has double meanings: (1) *enriched*, (2) *sufficed*. But “enriched” *includes* sufficed and *not* vice versa. As “enriched” *made rich or richer, made fuller, more meaningful, or more rewarding* whereas “sufficed” *met the present needs of a specific task*. Hence “enriched” is *superior*.

<sup>8</sup> See the *Lexicon* attached to this *Translation* for “*ne'amah*” (“boon”).

<sup>9</sup> The word “*وَزْرٌ*” = *we'zr*, in the word “*وَزْرَكَ*” means: *heavy: burden/ sin/ offense*. Translated parenthetically here as “*heavy: burden/ sin/ offense*” as it is a *heavy: burden* which *impedes*, unless properly handled. It is *potentially* a sin or an offense for the *vizier* = *vizier* because he carries the *heavy burden* of the King to administer the affairs charged to him. And the *vizier*’s responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and

3. Which <sup>x</sup> [it <sup>x</sup> ] crackled <sup>10</sup> your <sup>t</sup> [back].	الَّذِي أَنْقَضَ ظَهَرَكَ ﴿١﴾
4. And We elevated for you <sup>g</sup> your <sup>t</sup> thekra (repute).	وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٢﴾
5. So verily with the hardship/difficulty (is an) ease.	فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٣﴾
6. Verily with the hardship/difficulty (is an) ease.	إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٤﴾
7. So if finished you <sup>h</sup> fansab <sup>11</sup> (then let [you <sup>s</sup> ] strive invoking).	فَإِذَا فَرَغْتَ فَانصَتْ ﴿٥﴾
8. And to your <sup>t</sup> Lord then let-desire <sup>12</sup> [you <sup>s</sup> ].	وَإِلَى رَبِّكَ فَارْغِبْ ﴿٦﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. By<sup>13</sup> The Figs<sup>14</sup> and The Olives.<sup>15</sup>
2. By<sup>16</sup> *Ttoo're* (Mount) *Seeneen* (*Sinai*).
3. By<sup>17</sup> this, The *Bala'de*<sup>18</sup> (city/township) the trustworthy.
4. *Laqad* (verily, already and affirmatively) We created the mankind in *ahsa'ne*<sup>19</sup> (perfectest and beautifullest) a stature.
5. Afterwards *radadnaho* (We forthwith-returned him) (to) lowest lows.
6. Except, whom<sup>t</sup> they<sup>z</sup> believed and they<sup>z</sup> worked the righteous-works;<sup>w</sup> so for them (is) remuneration other than *mamnonen* (slighted/severed).\*
7. So what (makes) you<sup>g</sup> deny after (all) by the *Deen*<sup>20</sup> (Requital's Day/or Islam).
8. Is not Allah surely *ahka'me*<sup>21</sup> (wisest) (of) the rulers.

وَالْتَّيْنَ وَالْرَّيْبُونَ ﴿١﴾  
 وَطُورُ سِينِينَ ﴿٢﴾  
 وَهَذَا الْبَلَدُ الْأَمِيرُ ﴿٣﴾  
 لَقَدْ خَلَقْنَا الْإِنْسَنَ فِي أَحْسَنِ  
 تَقْوِيمٍ ﴿٤﴾  
 ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَنَفِلِينَ ﴿٥﴾  
 إِلَّا الَّذِينَ ءامَنُوا وَعَلِمُوا الصَّلَاحَتِ  
 فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾  
 فَمَا يُكَذِّبُكَ بَعْدُ بِالْأَدِينِ ﴿٧﴾  
 أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَكَمِينَ ﴿٨﴾

others. Thus, I chose to further qualify “burden/sin/offense” by the word “ill” as such qualification, *really and truly best approximate* the seriousness of such a burden in reference. See the *اللسان*

<sup>10</sup> The word “انقضى” is not “نقيضه، أي صوته، كما قال القرطبي” = “انقضى” = “انقضى” Thus, it means a burden which makes it bearer to crackle (making snapping sound) his back and makes him suffer and indicate that by howling, moaning and groaning. See the *اللسان*, for “انقضى” versus “نقيضه، أي صوته، كما قال القرطبي”

<sup>11</sup> Commentators of Qur'an differed widely as to the exact meaning of the word “انصب”. So, most likely it means that when you finished your obligatory duties than let-you<sup>s</sup> strive in the extras of the invocations, as such is the **core** of worship..

<sup>12</sup> That means you urge to desire what Allah has and you surely need or want. That is make you're دعاء

<sup>13</sup> In Arabic the letter “و” is a letter used to swear by the name of Allah. In English the equivalent for swearing is “by”, so, since this *Ayah* begins by making an oath by the name of “التين,” so we start with the word “by” and not “و” as “و” will not suffice the intended meaning.

<sup>14</sup> The Figs and the Olives may have symbolic meanings as names of mosques in certain cities, according to some Qur'an commentators; and the *Bala'de* = City of Macca AlMukarramah= the trustworthy city; and *Ttour*=where Allah spoke to Moses, according to books of *التفاسير*.

<sup>15</sup> *Ibid*

<sup>16</sup> See footnote 1 above regarding و.

<sup>17</sup> See footnote 13 above regarding و.

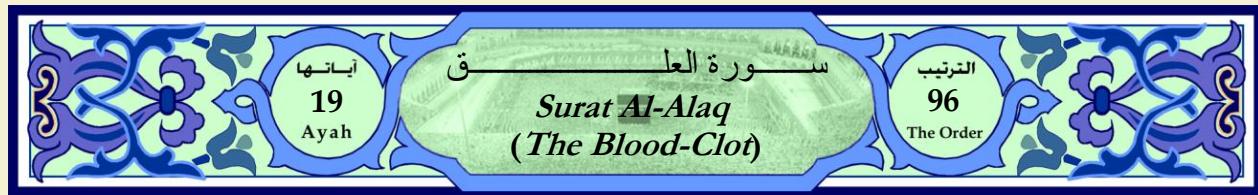
<sup>18</sup> That is مكراة مكة المكرمة = Mecca *Al-Mukarrama'te* (*The possessor of bounty and ennoblement*).

<sup>19</sup> There is no English word for أحسن = *absane*. Both words *perfectest* and *beautifullest* are in their *adjective* sense.

\* For the word "ممنون" = slighted/severed, see القرطبي.

<sup>20</sup> The word “Deen” means the *Day of Judgment*, or could be *Islam*, as “Certainly the religion *enda* (by: Rule, Dicta, Munificence) (of) Allah (is) [the] Islam” (S3:19).

<sup>21</sup> The word “احكم” has no English equivalent *per se*; however only in the sense of having the *absolute knowledge* and *absolute justice* and *infinite divine wisdom*. Thus, His “rule” would be the *wisest* and *best* possible ruling.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Let-read [*you<sup>s</sup>*]: by your<sup>t</sup> Lord's name; Who [*He*] created.

2. [*He*] created [the] mankind of an *alaqen*<sup>22</sup> (*adherent-suspender/ clot*).

3. Let-read [*you<sup>s</sup>*]; and/while your<sup>t</sup> Lord (*is*) the *akramo* (*He Who is most: forgiver/ bounty-giver/ ennobler/ enabler of many usable traits*).

4. Who [*He*] taught by the pen.

5. [*He*] taught [the] mankind what/which [*he*] knew not.

6. Not-at-all<sup>23</sup>; verily [the] mankind surely tyrannizes.

7. If [*he*] saw him (*i.e. self<sup>w</sup>*) *istaghna*<sup>24</sup> (*[he] affirmably enriched/ sufficed*).

8. Verily to your<sup>t</sup> Lord (*is*) the return.<sup>w</sup>

9. Have you<sup>h</sup> seen whom<sup>r</sup> [*he*] restrains.

10. *Abdan*<sup>25</sup> (*a: slave/ worshipper*) *edha* (*when/ whereas*) [*he*] prayed.

11. Have seen you<sup>h</sup> *en(if)* [*he*] [was] on [the] *huda* (*divine-guidance*).

12. Or [*he*] commanded by the *taqwa* (*reverential guarding against Allah's displeasure*).

13. Have seen you<sup>h</sup> *en(if)* [*he*] denied and [*he*] diverted.

14. Has not known [*he*], surely that Allah sees.

15. Not-at-all;<sup>26</sup> *la'en* (*indeed if*) not [*he*] ceased surely [*We*] (*shall*) drag him by the forelock.

16. A forelock<sup>w</sup> liar-she<sup>y</sup> (*is*) wrongdoer-she<sup>y</sup> (*is*).

17. So let summon/call<sup>27</sup> [*he*] *na'deyaho* (*his club-fellows*).

18. [*We*] shall summon the *zaba'neyata*<sup>28</sup> (*Hell's rough-angels-watchers*).

19. Not-at-all;<sup>29</sup> let-not obey him [*you<sup>s</sup>*]; and let-kowtow [*you<sup>s</sup>*] and *eqta'rib*<sup>30</sup> (*let-festinately-approach* [*you<sup>s</sup>*]).

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ  
خَلَقَ الْإِنْسَنَ مِنْ عَلْقَ  
أَقْرَأْ وَرِبَّكَ الْأَكْرَمَ  
الَّذِي عَلِمَ بِالْقَلْمَ  
عَلِمَ الْإِنْسَنَ مَا لَمْ يَعْلَمْ  
كَلَّا إِنَّ الْإِنْسَنَ لَيَطْغِي  
أَنْ رَءَاهُ أَسْتَغْفِي  
إِنَّ إِلَيْكَ الْرُّجْعَى  
أَرْعَيْتَ الَّذِي يَنْهَا  
عَبْدًا إِذَا صَلَّى  
أَرْعَيْتَ إِنْ كَانَ عَلَى أَهْدَى  
أَوْ أَمْرٍ بِالْتَّقْوَى  
أَرْعَيْتَ إِنْ كَذَبَ وَنَوَى  
أَلْمَرْعَلَمْ بِأَنَّ اللَّهَ يَرَى  
كَلَّا لِمَنِيَّتَهِ لَنْسَفَعًا بِالنَّاصِيَةِ  
نَاصِيَةً كَذِبَةً حَاطِعَةً  
فَلَيَدْعُ نَادِيَهُ  
سَدَّدَ الْزَّبَانِيَةَ  
كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْرِبْ

<sup>22</sup> The word “علقة” = “adherent-suspender,” = that which *adheres as suspender or “clot”* in both Arabic and English or “adherent-suspender/ clot” could be of any thing. But in this case of “bloody nature” perhaps it is “*the mass of the zygote*” (the union of the sperm and an ovum before its cleavage).

<sup>23</sup> The word “كلا” is an article of negation particularized for deterrence and prevention.

<sup>24</sup> The word “أَظْهَرَ أوْ أَكَدَ مُغَنَّثَهُ” = “*astaghfi*” meaning *showed* or *assured* his richness. See *اللَّبِيبُ مَعِي*.

<sup>25</sup> The word “*abdan*” = “slave,” the denotation of this word is *vastly paradoxical* with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

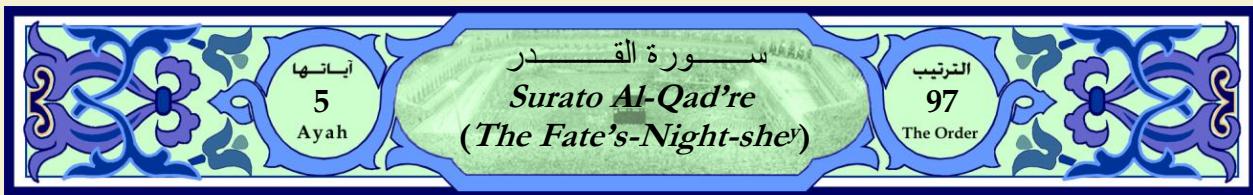
<sup>26</sup> The word “كلا” is an article of negation particularized for deterrence and prevention.

<sup>27</sup> The word “نَادَاهُ وَ صَاحَ بِهِ دُعَاهُمْ” in “*دُعَاهُمْ*” has many meanings, among them: summon, or *i.e. called* *cried (loudened) by him*. See *الْهَادِي*.

<sup>28</sup> The word “الْزَبَانِيَةُ” are, and Allah knows best, the rough angels-policemen of Hell. See *النَّاجُ وَاللَّسَانُ*.

<sup>29</sup> See footnote 23 above for the word “كلا”.

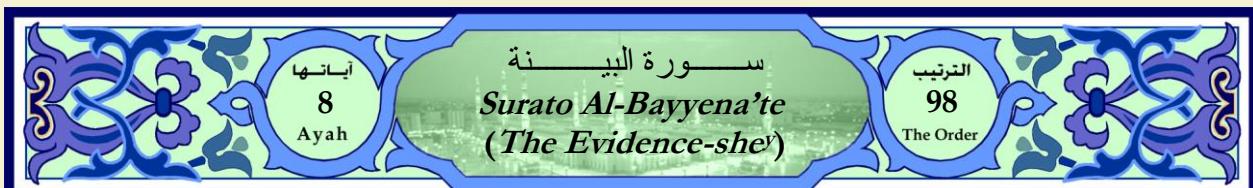
<sup>30</sup> The word “الْمُبَالَغَةُ فِي الْقَرْبِ” = “*iqqrab*” as “*iqqrab*” is *more particular* than “*iqqrab*” i.e. indicative of a *superlative* of the approach. See *النَّاجُ*. So for such a *superlative* of the approach. So, “*festinately*” is used to qualify the approach in order to intensify it.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. Verily We descended it<sup>x</sup> in the Fate's Night-she.<sup>y<sup>31</sup></sup>
2. And what *adraka* (*profoundly caused you to know*) what (is) the Fate's Night-she.<sup>y<sup>32</sup></sup>
3. The Fate's Night-she<sup>y</sup> (is) *khayron* (*superior/ worthier*) than a thousand [month].
4. *Tanazzalo* (*iteratively descend*) the angels (i.e. *Arch Angel Gabriele*) and *ar-Rooho*<sup>32</sup> (*mercy/ Super Arch Angels/ special Beings*) in it<sup>w</sup> by leave (of) their Lord of each command.
5. Peace [she]<sup>33</sup> (is) until outset (of) the early-dawn.

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ  
وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ  
لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ  
تَنَزُّ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ  
رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ  
سَلَامٌ هُنَّ حَتَّىٰ مَطْلَعَ الْفَجْرِ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. Not were who<sup>r</sup> unbelieved they<sup>z</sup> of the book's folks and the *mushrekeena* (*deities-partners with Allah/ he-polytheists*) disjoining<sup>34</sup> [they<sup>z</sup>] until *ta'atayahomo*<sup>w</sup> (*descends-on/ comes-to them*)<sup>w</sup> the evidence-she.<sup>y<sup>35</sup></sup>
2. A messenger from Allah recites [he] writes<sup>36</sup> *muttabharatan* (*that are purged*).<sup>w</sup>
3. In it<sup>w</sup> (are) books<sup>37</sup> *gayyematon* (*eternal/ forthright/ estimable*).<sup>w</sup>
4. And not separated who<sup>r</sup> *oto* (*had been accorded they<sup>z</sup>*) the book, except from after what came-she<sup>y</sup> (*to*) them the evidence-she.<sup>y<sup>38</sup></sup>
5. And not (*had been*) commanded they<sup>z</sup> except to worship they<sup>z</sup> Allah sincerely/ faithfully<sup>38</sup> they<sup>z</sup> (*are*) for Him

لَمْ يَكُنْ الَّذِينَ كَفَرُوا مِنْ أَهْلِ  
الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ  
حَتَّىٰ تَأْتِيهِمُ الْبِيَنَةُ  
رَسُولٌ مِّنَ اللَّهِ يَنْذِلُوا صُحُفًا مُّطَهَّرَةً  
فِيهَا كُتُبٌ فَيَمَدُّ  
وَمَا تَفَرَّقُ الَّذِينَ أُوتُوا الْكِتَابَ  
إِلَّا مَنْ يَعْدُ مَا حَاءَتْهُمُ الْبِيَنَةُ  
وَمَا أَمْرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ

<sup>31</sup> Commentators of The Qur'an give various meanings to "لِيَلَةُ الْقَدْرِ" translated here as "The Fate's Night." So, "The Fate's Night-she" is really: *the absolute statistical-comprehensive measure and ultimate disposition of everything for the next year is decided by Allah in this night.*" The Qur'an says: "And He created everything and He measured it absolute measure." (S25:2). Also, another Ayah: "Everything We created it<sup>x</sup> by a measure." (S54:49). And last but not least the Ayah: "Qad (verily and affirmatively) made Allah for everything a measure." (S65: 3). See الفطبي.

<sup>32</sup> See the Lexicon attached to this Translation for an elaboration about *ar-Rooh*.

<sup>33</sup> The [she] here refers to "لِيَلَةُ الْقَدْرِ" = "The Fate's Night" which is a feminine gender in Arabic.

<sup>34</sup> That is to say "separating" or "differing" in terms of Mohammad (SAWS) and the Qur'an.

<sup>35</sup> The word "الْبِيَنَةُ" = "evidence<sup>w</sup>" grammatically is a feminine, as shown by "تَدَّالِيَتُ" Hence, evidence<sup>w</sup>.

<sup>36</sup> The word "مُطَهَّرَةً" = "qualifying books," referred to as "broken plural" thus its adjective is feminized.

<sup>37</sup> The word "مُطَهَّرَةً" = "evidence<sup>w</sup>" qualifying books," referred to as "broken plural" thus its adjective is feminized.

<sup>38</sup> The word "مُخْلِصِينَ" here is an adverbial ("اعراب القرآن") construct, according to "مُحَمَّدٌ صَافِي" by

the religion *hunafa*<sup>39</sup> (*rightly-incliners*); and *you-qeymo*<sup>40</sup> (*to: they*<sup>z</sup> *up-to-fulfill the prescribed obligations of*) the Prayer<sup>w</sup> and *you'a'to*<sup>x</sup> (*they*<sup>z</sup> *accord the obligations of*)<sup>x</sup> the Zakata<sup>w41</sup> (*prescribed percentage of personal possessions*);<sup>w</sup> and *tha'leka* (*afar-that-it/ that*)<sup>x</sup> (*is*) religion(*of*) the forthrightness.<sup>w42</sup>

6. Verily who<sup>r</sup> unbelieved they<sup>z</sup> of the book's folks and the *mushrekeena* (*he-they who partner deities with Allah/ he-polytheists*) (*are*) in Hell<sup>w</sup> immortals they<sup>z</sup> (*are*) in it;<sup>w</sup> those, they (*are*) evilest (*of*) the *barreyya'te* (*creation*).

7. Verily who<sup>r</sup> they<sup>z</sup> believed and they<sup>z</sup> worked the righteous-works<sup>w</sup> those they (*are*) *khayro* (*superior/ worthier*) (*of*) the *barreyya'te* (*creation*).

8. Their requital *enda* (*by rule of*) their Lord (*is*) *Adn's* (*Eden's*)<sup>43</sup> Paradises<sup>w</sup>/Gardens,<sup>w</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers; immortals they<sup>z</sup> (*are*) in it<sup>w</sup> forever; delighted (*is*) Allah *a'n* (*regarding*) them and delighted they<sup>z</sup> (*are*) *a'n* Him; *tha'leka* (*afar-that-it/ that*)<sup>x</sup> (*is*) for whoever *khasbeya* (*[he] reverently-feared*) his Lord.

لَهُ الدِّينُ حُنْفَاءٌ وَيُقْيِمُوا الصَّلَاةَ  
وَيُؤْتُوا الزَّكُوْةَ وَذَلِكَ دِينُ الْقِيَمَةِ

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ  
وَالْمُشْرِكُونَ فِي نَارِ جَهَنَّمَ حَلِيلِينَ  
فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِّيَّةِ

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّلِحَاتِ  
أُولَئِكَ هُمْ خَيْرُ الْبَرِّيَّةِ

جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّتُ عَدَنَ  
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَرُ حَلِيلِينَ فِيهَا  
أَبْدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ  
ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. If (*had been*) quaked-shey the Earth<sup>w</sup> its<sup>w</sup> quake.
2. And *akhraja'te* (*emerged-she<sup>y</sup> / produced-she<sup>y</sup>*) the Earth<sup>w</sup> its<sup>w</sup> *athgala* (*loads/ heavies*).
3. And said [the] mankind: what (*is*) for/about it.<sup>w</sup>
4. Then-day [she] discourses its<sup>w</sup> news.
5. By-indeed/verily your<sup>t</sup> Lord (*had*) [revealed]<sup>44</sup> for it.<sup>w</sup>
6. Then-day issue[the]mankind *ash'tatan* (*solitarily/ scatteredly*), *le'youraw* (*to be made to see they<sup>z</sup>*) their works.
7. So whoever[*he*] works a *methgala* (*weigh/ burden/ equipoise*) (*of*) *dharraten*<sup>w</sup> (*small ant/ atom/ mote*)<sup>w</sup> (*of*) a *khayran*<sup>45</sup> (*desirable/ worship/ goodness*) [*he*] sees it.<sup>x</sup>
8. And whoever[*he*] works a *methgala* (*weigh/ burden/ equipoise*) (*of*) *dharraten*<sup>w</sup> (*of*) an evil [*he*] sees it.<sup>x</sup>

إِذَا زُلْزِلَتِ الْأَرْضُ زُلْزَاهَا  
وَأَخْرَجَتِ الْأَرْضُ أَنْقَالَهَا  
وَقَالَ الْإِنْسَنُ مَا هَا  
يَوْمَئِذٍ تَحْدِثُ أَخْبَارَهَا  
بِأَنَّ رَبَّكَ أَوْحَى لَهَا  
يَوْمَئِذٍ يَصُدُّرُ النَّاسُ أَشْتَانًا  
لَيَرَوْا أَعْمَلَهُمْ  
فَمِنْ يَعْمَلُ مِثْقَالَ ذَرَّةٍ  
خَيْرًا يَرَهُ  
وَمَنْ يَعْمَلُ مِثْقَالَ ذَرَّةٍ شَرًا يَرَهُ

<sup>39</sup> The word لـ احمد الحلبـي and اعراب القرآن، لمحمد صافي in this *Ayah* is a second *adverbial construct*. See The “*leaning*” is to the sound religion or faith of *Ibraheem's* (*Abraham's*); as he *leaned away* from his people's faith which was based on *multiple* idols' worships, i.e. *polytheism*.

<sup>40</sup> The word يـقـيـمـوا “يـقـيـمـوا” is rooted in أـقـامـ “أـقـامـ” “أـقـامـ” means: أـدـامـ، بـمـعـنـي أـبـقـىـ أو أـسـتـمـرـ عـلـىـ دـوـامـ وـالـدـوـامـ هـوـ الـحـضـورـ فـيـ زـمـانـ وـمـكـانـ مـعـنـىـ، مـعـرـوـفـ لـدـىـ الـحـاضـرـ مـسـبـقـ“

So, يـقـيـمـوا means they: (1) *upheld*. (2) *Called or upped to perform* the Prayer itself.

<sup>41</sup> See the Lexicon attached to this Translation for what is exactly, the *Zakah* and its *implications*.

<sup>42</sup> The word قـيـمـةـ “قـيـمـةـ” = مستـقـيمـةـ i.e. means straight. See اللـسـانـ

<sup>43</sup> The word عـدـنـ “عـدـنـ” is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the عـدـنـ is center of Paradise. According to Abdullah Ibn Omar, عـدـنـ is a palace in Paradise enters it but a prophet, seddique, or martyr.

<sup>44</sup> The word أـوـحـيـ “أـوـحـيـ” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded); and الوـحـيـ “الـوـحـيـ” is fire or king. See اللـسـانـ

<sup>45</sup> The word خـيـرـ “خـيـرـ” = “*khayron*,” and grammatically inflected “*khayren*” or “*kharan*” all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely خـيـرـ.“



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. By<sup>46</sup> the coursers-she<sup>y</sup><sup>47</sup> *dhabhan*<sup>48</sup> (horse's chest noise).
2. Then the kindlers-she<sup>y</sup><sup>49</sup> *qadhan* (flint-striking).
3. Then the attackers-she<sup>y</sup><sup>50</sup> *ssubhan* (by morning).
4. So roused they<sup>y</sup> by it<sup>x</sup> *nag'an* (dust/ loudness).<sup>49</sup>
5. So middled they<sup>y</sup> by it<sup>x</sup> a gathering.
6. Verily the mankind for his Lord (is) surely *kanoodon*<sup>50</sup> (an ingrate/ disobedient/ unappreciative).
7. And verily he (is) on *tha'leka* (afar-that-it/ that)<sup>x</sup> surely *shaheedon* (witnesser/ testifier).
8. And verily he (is) for love of the *khayre* (desirables/ goodness/ riches/ possessions/ rain) surely hard.
9. Does then not know [he] *edha* (when/ whereas) (had been) jumbled/ topsy-turvied what (is) in the tombs.
10. And (had been) obtained what (is) in the chests.
11. Verily their Lord by them then-day (is) surely Proficient.

وَالْعَدِيَّاتِ صَبَحًا

فَالْمُورِيَّاتِ قَدْحًا

فَالْمُغَيَّرَاتِ صَبَحًا

فَأَثْرَنَ بِهِ نَقْعًا

فَوْسَطْنَ بِهِ جَمْعًا

إِنَّ الْأَنْسَنَ لَرَبِّهِ لَكَنُودٌ

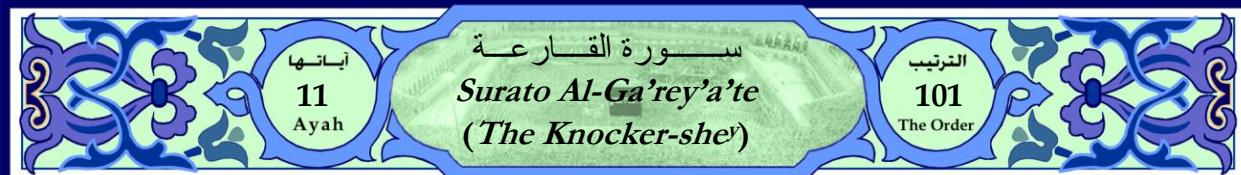
وَإِنَّهُ عَلَى ذَلِكَ لَشَهِيدٌ

وَإِنَّهُ لِحَتِ الْخَيْرِ لَشَدِيدٌ

أَفَلَا يَعْلَمُ إِذَا بَعَثَرَ مَا فِي الْقُبُورِ

وَحُصِّلَ مَا فِي الْصُّدُورِ

إِنَّ رَبَّهُمْ يَوْمَئِذٍ لَّخَبِيرٌ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. The *Qa're'ato*<sup>51</sup> (Knocker-she<sup>y</sup>).
2. What (is) the *Qa're'ato* (Knocker-she<sup>y</sup>).

الْقَارِعَةُ

مَا الْقَارِعَةُ

<sup>46</sup> In Arabic the letter “و” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “by.” Therefore, since this *Ayah* begins by making an oath by the name of “العاديّات,” so we start with the word “by” and not “و” as “و” will not suffice the meaning.

<sup>47</sup> The word “العاديّات” being *associated* with or *qualified* by the word “صَبَحًا” say the *linguists* and many *Qur'an commentators*, shows that “العاديّات” must be “horses” as the “صَبَح” is *typical* of the horses and *not* the camels. However, they all mention the fact that *Ameer Al-Mu'ameneen Ali Ibn Abey Talib*, may Allah be pleased with him, says (in an *explanation* of this very word “العاديّات” to some-one and to *Ibn Abbas*) to be *not* the “horses” but the *camels racing* from *Arafah* to *Muzdalefah* to *Mena* during the *Hajj* time. And that since then *Ibn Abbas* had *changed* his mind and followed what *Ameer Al-Mu'ameneen Ali Ibn Abey Talib* said.

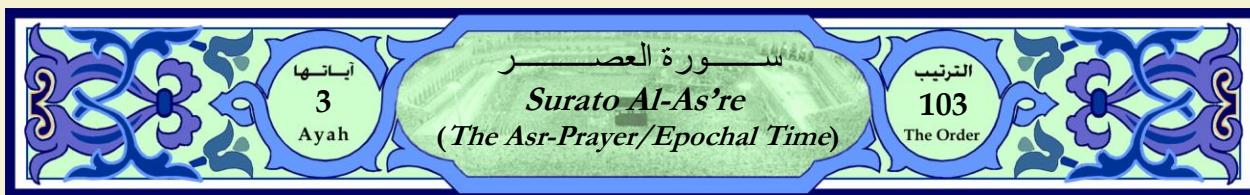
<sup>48</sup> The word “*dhabhan*” apparently there is *no* exact English equivalent for it, as it is an *adverb* describing a *sound that comes out of the chest of a horse when that horse had exerted a lot of effort*.

<sup>49</sup> The pronoun “ه” in “بِه” refers to *either* the *running of the horses* or the *place where the running occurred* or *both*.

<sup>50</sup> The word “*كَنُود*” could also mean: disobedient, stinker, evil-character, rejecter of the right, or he who expends Allah's *ne'am* (*all around sufficiencies, surpluses, good health and delight*) in what displeases Allah.

<sup>51</sup> The word “*القارعة*” is rooted in “*قرع*” meaning *knocked*. But the “*القارعة*” is that “[She-] Knocker” which comes *suddenly and shocks* for its *momentous and calamitous occurrence*. Hence, “*القارعة*” is synonymous with “*القيمة*” that is the *Day of Judgment*.





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. By The *Asr'e*<sup>59</sup> (*Asr-Prayer*<sup>w</sup> / *Epochal-Time*<sup>x</sup>).

2. Verily the mankind (*is*) surely in a loss.<sup>x</sup>

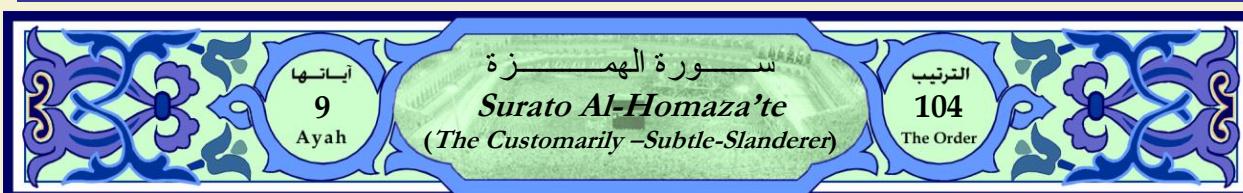
3. Except whom<sup>r</sup> they<sup>z</sup> believed and they<sup>z</sup> worked the righteous-works<sup>w</sup> and mutually enjoined they<sup>z</sup> by the right and mutually enjoined they<sup>z</sup> by the patience.

وَالْعَصْرٌ

إِنَّ الْإِنْسَنَ لَفِي خُسْرٍ

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّلِحَاتِ

وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّيْرِ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Waylon*<sup>60</sup> (*lengthy: stay in a valley in Hell/ bane/ woe*) for each *homazten* (*customarily-subtle-slanderer*) *lumazaten* (*subtle/-slanderer*).

وَإِلَّا لِكُلِّ هُمَزَةٍ لَمَزَةٌ

2. Who<sup>p</sup> [*he*] gathered possession<sup>61</sup> and *a'ddadaho*<sup>62</sup> ([*he*] for preparedness iteratively counted) it.<sup>x</sup>

الَّذِي جَمَعَ مَالًا وَعَدَدَهُ

تَحْسِبُ أَنَّ مَالَهُ أَخْلَدَهُ

كَلَّا لَيَنْبَذِنَ فِي الْحَطَمَةِ

وَمَا أَدْرِنَكَ مَا الْحَطَمَةُ

3. [*He*] reckons that his possession immortalized him.

نَارُ اللَّهِ الْمُوْقَدَةُ

الَّتِي تَطْلُعُ عَلَى الْأَفْعَدَةِ

إِنَّهَا عَلَيْهِمْ مُؤْصَدَةٌ

فِي عَمَدٍ مُمَدَّدَةٍ

4. Not-at-all<sup>63</sup>; surely [*he*] (*is to be*) assuredly cast in the *Hottama'te*<sup>w</sup> (*she-the destructive hell*).

5. And what *adraka* (*profoundly caused you<sup>g</sup> to know*) what (*is*) the *Hottama'to*.<sup>w</sup>

6. Allah's Fire<sup>w</sup> the (*made*) kindled-she.<sup>y</sup>

7. Which<sup>u</sup> *tatta'leao* (*overlooks/ knows*)<sup>w</sup> on/ over the *afeda'te* (*hearts/ minds*).

8. Verily it<sup>w</sup> (*is*) on them *mua'ssadaton* (*arrantly shut-she<sup>y</sup>*).<sup>64</sup>

9. In pillars extended-she.<sup>ym</sup>

<sup>59</sup> In Arabic the letter “وَ” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “*by*.” Therefore, since this *Ayah* begins by making an oath by the name of “العصر,” so we start with the word “*by*” and not “وَ” as “وَ” will not suffice the meaning. Also, the word “العصر” could stand for “Epochal-Time” or the “Asr”-Prayer, before *Magreb* and after *Ad-dhuhr* Prayer. See *تفسير الفخر الرازي للصلوة الوسطى*, which gives *good rationale* for anyone of the Five Prayers to be the *Prayer the middle*.

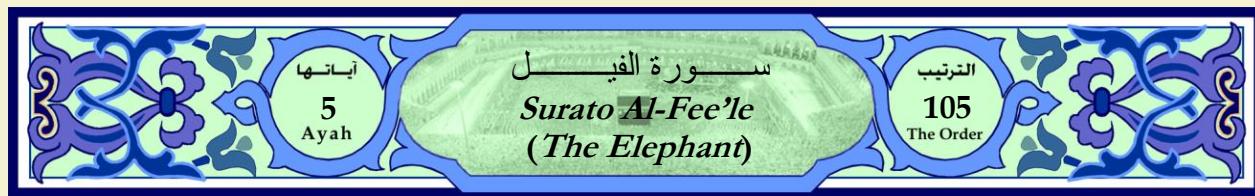
<sup>60</sup> *Waylon* *lengthy: stay in a valley in Hell/ bane/ woe*.

<sup>61</sup> The word “الْمَالُ” means all the possessions a person could amass, be it money, real estate, any property, but especially camel stocks in ancient times. See *اللتاق*.

<sup>62</sup> The word “عَدَدُهُ” has several meanings: (1) iteratively counted it, (2) counted it in preparedness for living, (3) simply counted it.

<sup>63</sup> The word “كَلَّا” is an article of negation particularized for deterrence and prevention.

<sup>64</sup> The word “مُؤْصَدَةٌ” means firmly or completely or arrantly closed.

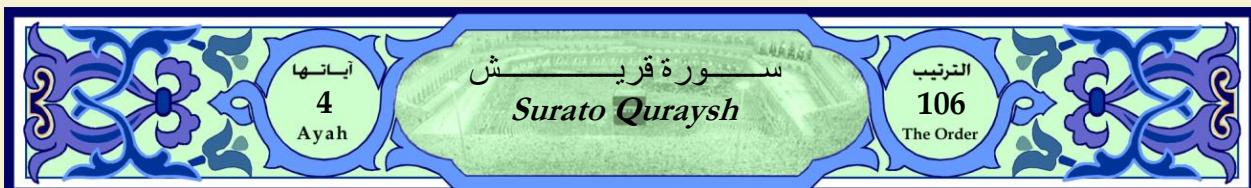


بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Have not seen [you<sup>s</sup>] how your<sup>t</sup> Lord did by the elephant's companions.
2. Has not [He] made their scheme in a misguidance.
3. And [He] sent on them birds *Ababeela*<sup>65</sup> (*schools of birds in succession*).
4. [It<sup>w</sup>] cast them by stones of *Sejjeelen* (*mixture of clay and stones*).
5. So [He] made them like *assfen* (*stubble*) *ma'akoolen*<sup>66</sup> (*that which was: eaten and excreted*).

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ  
الْفَيْلِ  
أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ  
وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ  
تَرْمِيْهِمْ بِحَجَارَةٍ مِّنْ سِجِيلٍ  
فَجَعَلَهُمْ كَعَصْفٍ مَّا كُولٌ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Lo<sup>67</sup>; *Quraysh*'s concord.
2. Their concord (of) the winter and the summer journey.
3. So let worship they<sup>z</sup> Lord (of) this [The] House.
4. Who<sup>a</sup> *att'ama* ([He] caused to ingest/fed) them from a hunger and [He] secured them from a fear.<sup>68</sup>

لَا يَلْفَ قَرِيشٌ  
إِلَّا لَفِهِمْ رَحْلَةُ الشَّتَاءِ وَالصِّيفِ  
فَأَيْعَدُهُمْ رَبُّهُمْ بِهَذَا الْبَيْتِ  
الَّذِي أَطْعَمَهُمْ مِّنْ جُوعٍ  
وَأَمْنَهُمْ مِّنْ خَوْفٍ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Have you <sup>h</sup> seen who <sup>x</sup> [he] denies by the *Deen*'<sup>69</sup> (*Requital's Day*).
2. So *tha'leka* (*afar-that-it/that*) <sup>x</sup> (*is*) who <sup>x</sup> *yado'ao* ([he] snubs/rebuffs) the orphan.
3. And not urges [he] on *tta'aame*<sup>x</sup> (*giving: wheat/edible-food-grains*)<sup>x</sup> the *Meskee'ne* (*not having sufficient material possessions*).

أَرَءَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ  
فَذَلِكَ الَّذِي يَدْعُ أَتَيْتَمَ  
وَلَا تَخْضُ عَلَى طَعَامِ الْمِسْكِينِ

<sup>65</sup> The word “*Ababeel*” means schools of birds in succession. See *الراغب*.

<sup>66</sup> That is to say that which was eaten by the animals and was excreted.

<sup>67</sup> The letter *ل* in “لِلْأَيْلَافِ” is a “لُّ” of *wonder or surprise*. See *الطبرى*.

<sup>68</sup> Some Arabic linguists said that: “*الخوف*” = *القتل* and *اللسان* = *تاج العروس*.

<sup>69</sup> The word “*ذين*” = *here* means *Day of Judgment*, where people are recompensed according to their dues.

4. So *Waylon* (lengthy: stay in a valley in Hell/bane/woe) for the prayers.<sup>70</sup>

فَوَيْلٌ لِلْمُمْلَكَاتِ

5. Who<sup>r</sup> they *a'n* (regarding) their Prayer<sup>w</sup> *sahoona*<sup>71</sup> (they<sup>z</sup> are unmindful/inattentive).

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

6. Who<sup>r</sup> they (are) *youra'ona* (pretend/feign they<sup>r</sup>).

الَّذِينَ هُمْ يُرَاءُونَ

7. And disallow they<sup>z</sup> the *ma'ona*<sup>72</sup> (any-thing of use or benefit).

وَيَمْنَعُونَ الْمَاعُونَ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. Verily We gave you<sup>g</sup> the *Kawthera*<sup>73</sup> (multitudinousness).

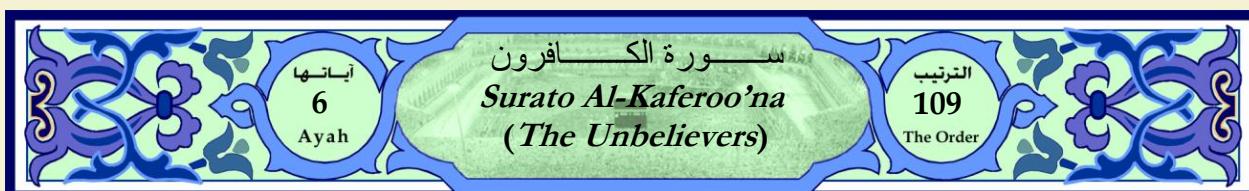
إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

2. So let-pray[you<sup>s</sup>] for your<sup>t</sup> Lord and *inhar* (let-slaughter [you<sup>s</sup>]).

فَصَلُّ لِرَبِّكَ وَأَنْحِرْ

3. Verily your<sup>t</sup> detester, he(is) the *abtar* (most-progeny-cut-off).

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. Let-say [you<sup>s</sup>]: O you the unbelievers.

قُلْ يَأَيُّهَا الْكَافِرُونَ

2. Not worship [I] what worship you.<sup>z</sup>

لَا أَعْبُدُ مَا تَعْبُدُونَ

3. And not you<sup>f</sup> (are) worshippers (of) what [I] worship.

وَلَا أَشْرُكُ عَبْدَنَ مَا أَعْبُدُ

4. And not I am worshipper(of) what worshiped you.<sup>c</sup>

وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ

5. And not you<sup>f</sup> (are) worshippers (of) what [I] worship.

وَلَا أَشْرُكُ عَبْدَنَ مَا أَعْبُدُ

6. For you<sup>b</sup>(is) your<sup>n</sup> religion and for me(is) [my] religion.

لَكُمْ دِينُكُمْ وَلِيَ دِينِ



<sup>70</sup> The word “*prayer*” as a *noun* has dual meanings: (1) a solemn and humble approach to Divinity in word or thought usually involving beseeching, petition, confession, praise; (2) *one that prays*: a supplicant. See *Merriam Webster's Unabridged Dictionary*. So, here the word is used in its meaning number (2).

<sup>71</sup> The word “*سَاهُونَ*” is *masculine, plural subjective noun*, meaning: *they who are unmindful of a present/future situation*.

<sup>72</sup> The word “*الْمَاعُونَ*” carries many meanings. *Emam* mentioned *twelve* different meanings. Among them the *Zakah*, or *anything of use or benefit*.

<sup>73</sup> The word “*Kawther*” literally mean “*multitudinous*.” However, Qur'an commentators mention many different meanings. Among such meanings, *القرطبي* mentioned *sixteen* different meanings, beginning with a *river in Paradise*, the *Qur'an*, *Prophet-hood*, the *various miracles* which the Prophet (SAWS) was given.

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Edha* (when/whereas) came, Allah's succor and the he-opening<sup>74</sup> (victory<sup>x</sup>).

إِذَا جَاءَ نَصْرٌ اللَّهُ وَالْفَتْحُ

2. And you<sup>h</sup> saw [the] mankind entering in Allah's religion [in manner of]<sup>75</sup> droves.

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

3. Then *sabbeh*<sup>76</sup> (let-say [you<sup>s</sup>]: *subhana Allah*) by your<sup>t</sup> Lord's praise and *istaghferbo*<sup>77</sup> (let-seek [you<sup>s</sup>] His forgiveness); verily He [was] *Tawwaban* (iteratively Relent).

فَسَيِّخَ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرَهُ إِنَّهُ كَانَ تَوَّابًا



By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Tabbat* (marred/ discomfited) both hands<sup>w</sup> (of) *Abey Lahab* and *tabba* (marred/ discomfited [he]).

تَبَّتْ يَدَيْ أَبِي لَهَبٍ وَتَبَّ

2. Not enriched/sufficed<sup>78</sup> *a'n* (regarding) him his possession and what [he] earned.

مَا أَغْنَى عَنْهُ مَالُهُ وَمَا كَسَبَ

3. Shall *yassla*<sup>79</sup> ([he] shall be broiled on/ by) a Fire<sup>w</sup> flame-possessor.

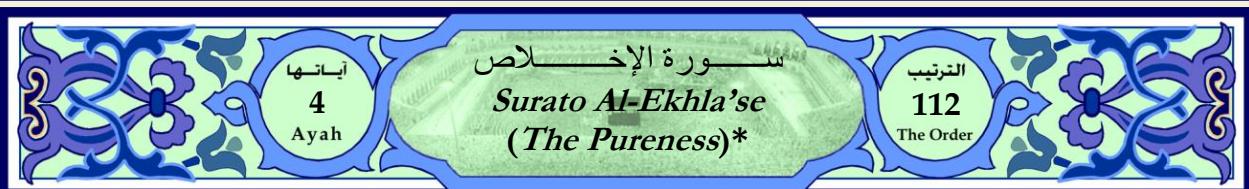
سَيَصْلَى نَارًا ذَاتَ هَبِّ

4. And his [woman] (i.e. wife), the firewood's *hammalata*<sup>80</sup> (iterative bearer-she').

وَأَمْرَأَتُهُ حَمَالَةُ الْحَاطِبِ

5. In her *jeede*<sup>81</sup> (neck/ collar) (is) a rope (of) *masaden* (collar of: palm-fiber/ iron/ cowry/ combining all the aforesaid).

فِي جَيْدِهَا حَبْلٌ مِّنْ مَسَدٍ



<sup>74</sup> The word "الفتح" here could mean: the *overwhelming-victory*, the *decisive rule*, the *attainment all in favor of the Muslims*. It is prefixed by "he-" to indicate the *masculine-gender* of the word in Arabic.

<sup>75</sup> The reason for the bracketed "in manner of" is because "أفواجا" is *adverbial*, for which there is *no English equivalent*. See *أعراب القرآن*, *للمحود صافي* اعراب القرآن, لمحود صافي for "أفواجا" as an adverbial construct.

<sup>76</sup> The phrase "subhana Allah," means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*.

<sup>77</sup> The word "استغفره" = "طلب غفرانه" = "let-[you<sup>s</sup>] seek His forgiveness." In English there is *no seemly way* to say: "استغفر" *per se*. So I settled for saying: "[you<sup>s</sup>] seek forgiveness." In this case "[you<sup>s</sup>] seek His forgiveness."

<sup>78</sup> The word "أغنى" has double meanings: (1) enriched, (2) sufficed. But "enriched" *includes* sufficed and *not vice versa*. As "enriched" *made rich or richer, made fuller, more meaningful, or more rewarding* whereas "sufficed" *met the present needs of a specific task*. Hence "enriched" is *superior*.

<sup>79</sup> The word "يصلى" transliterated "yassla" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

<sup>80</sup> The expression "the firewood's iterative bearer" is figurative Arabic *tongue expression*, meaning: he/she who goes around as slanderer or calumniator.

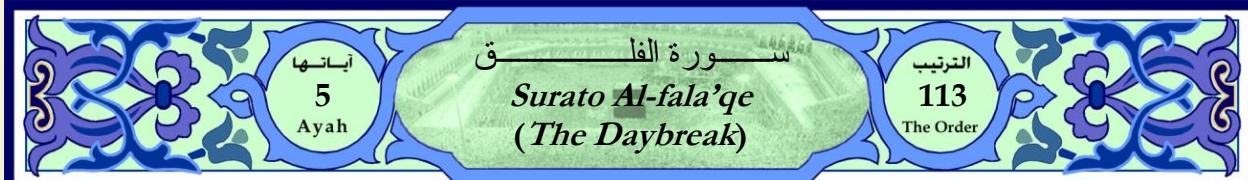
<sup>81</sup> The word "العنق و قيل مقنده" = "جيد" i.e. could mean the "neck" or the "collar." See *السان*.

\* That is purifying one's belief in Allah from any peers, associates or any other profanity.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Let-say [you<sup>s</sup>]: He (is) Allah, *Ahadon*<sup>82</sup> (*Solely-Unique*). قُلْ هُوَ اللَّهُ أَحَدٌ
2. Allah The *Ssamad*<sup>83</sup> (*The: Solid/Eternal-Master/Self-Sufficient/Deviser*). اللَّهُ الصَّمَدُ
3. Neither [He] begets and nor (is) [He] begotten. لَمْ يَلِدْ وَلَمْ يُوْلَدْ
4. And not was for Him *kofowan* (*compeer of*) an *ahadon*.<sup>84</sup> وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Let-say [you<sup>s</sup>]: [I] refuge by Lord (of) the *fala'qe* (*daybreak*). قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ
2. From [evil] (of) what [He] created. مِنْ شَرِّ مَا خَلَقَ
3. And from evil (of) a *Gha'seqen*<sup>85</sup> (*the night's darkness/eclipsed-moon/dark snake*) *edha* (when/if) *waqaba* (it sank). وَمِنْ شَرِّ عَاسِقٍ إِذَا وَقَبَ
4. And from evil (of) the *naffathat'et*<sup>86</sup> (*blowers-she*<sup>y</sup><sup>m</sup>) in The knots.<sup>w</sup> وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ
5. And from an envier's evil *edha* (when/if) [he/she]<sup>87</sup> envied. وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Let-say [you<sup>s</sup>]: [I] refuge by Lord (of) [the] mankind. قُلْ أَعُوذُ بِرَبِّ النَّاسِ
2. King (of) [the] mankind. مَلِكُ النَّاسِ
3. *Ela'he*<sup>88</sup> (*Deity*) (of) [the] mankind. إِلَهُ النَّاسِ
4. From evil (of) the whisperer<sup>x</sup> the *khanna'se*<sup>x</sup> (*iterative bider/withdrawer out of humility and lowness*).<sup>x</sup> مِنْ شَرِّ الْوَسَّاسِ الْخَنَّاسِ

<sup>82</sup> See the *Lexicon* attached to this *Translation* regarding "أَحَدٌ".

<sup>83</sup> The word "Samad" means: *solid*, *eternal-Master-Self/Sufficient*, *Deviser*. See *الطَّبَرِي*.

<sup>84</sup> See the *Lexicon* attached to this *Translation* regarding "أَحَدٌ".

<sup>85</sup> The word "ghaseqen" has three different meanings: (1) *the darkness of night* (2) *eclipsed-moon*, (3) *dark colored snake*. See *التاج*

<sup>86</sup> The word ["blowers-she"] means a common form of witchcraft in Arabia, of women to tie knots in a cord and blow upon them with imprecations (curses).

<sup>87</sup> The word "حَاسِدٌ" applies to both the *masculine* and the *feminine*, as The Arabs do not say: "حَاسِدَةٌ" in their language.

<sup>88</sup> The word "elab" = "deity" The older (1920s or earlier) versions of the Bible speak "Alab" (i.e. misspelled Allah), of *elohab*; and *elohim* as designation of *Yahweh*, the God of Israel. Lately however, this footnote was deleted from the Bible prints.

This revision was completed on the morning of Monday, January 01, 2007. Also revised today, Thursday August 09, 2007. Further revised, Thursday September 06, 2007. Further revision, Thursday October 01, 2007. This revision was completed on Thursday 23, April, 2009. Current revision is :( **Rev.5.1**). Reviewed on Wednesday 27 July 2016.

5. Who<sup>x</sup> [be] whispers, in [the] mankind's chests.

الَّذِي يُوَسْوِسُ فِي صُدُورِ الْأَنَاسِ ﴿٦﴾

6. From the *Jenna'te* (*Jinn/band of Jinn*)<sup>x</sup> and the mankind.<sup>x</sup>

مِنَ الْجِنَّةِ وَالْأَنَاسِ ﴿٧﴾